Tarawih

There has been a lot of confusion about how many Rakahs does Salaat ut-Tarawih have. The Muslims should be well aware that from past twelve centuries the Muslim Ummah has been performing at least twenty rakat of Tarawih (including inside Haramayn Shareefayn where Muslims till today are continuing this). This has been the practice of Muslims from the times of the Messenger of Allah (Allah bless him & give him peace), the Sahaba (Allah be pleased with them), the Tabi'een and the Ulama (Allah have mercy upon them) until a new sect from Hijaz came into existence which shattered the Muslim unity on this issue. All they have is a singular hadith regarding "TAHAJJUD" which they misapply on Tarawih and thus misguide innocent Muslims. So let us see this in light of abundant proofs that Tarawih consists of 20 Rakahs.

Before the overwhelming proofs on Rakahs of Tarawih are shown, we would like to show this rigorously authentic hadith which elaborates the meaning of word "SUNNAH" in Islamic Shariah. Some people from minority section after being refuted on rakahs of tarawih are left with no option but to say that Practise of Umar (ra) and other Sahaba is one thing whereas practice of Prophet (Peace be upon him) is another i.e. in simple words they accuse the sahaba of contradicting with what the Prophet had done (Naudhobillah)

But to their surprise, the Holy Prophet (May Allah's Peace and Blessings be upon him) said: Hold firmly onto my sunnah **"And the Sunnah of Khulafa ar-Rashideen (the four rightly-guided caliphs)"**(Narrated in Sunnan Abu Dawood, Volume No. 2, Page No. 635. Sunnan Tirmidhi Volume No.2, Page No.108, Sunan Darimi vol.1 pg.43, Ibn Majah and others)

Proof # 1

أخبرنا أبو طاهر الفقية، قال: أخبرنا أبو عثمان البصري، قال: حدثنا أبو أحمد: محمد بن عبد الوهاب، قال: أخبرنا خالد بن مخلد، قال: حدثنا محمد بن جعفر، قال: حدثني يزيد بن خصيفة، عن السائب بن يزيد، قال: كنا نقوم في زمان عمر بن الخطاب بعشرين ركعة والوتر.

Sa'eeb ibn Yazid: who said: 'In the time of Umar ibn al-Khattab (Allah be pleased with him) the people used to observe "20 rak'ahs" (Tarawih) and the witr.' [Marifat-us-Sunan wa'l athar - Imam Bayhaqi, Volume 004, Page No. 42, Hadith Number 5409]

Imam al-Bayhaqi (rah) has also reported another version of the above narration through a different channel of transmission.

وقد أخبرنا أبو عبد الله الحسين بن محمد بن الحسين بن فنجويه الدينوري بالدامغان ثنا أحمد بن محمد بن إسحاق السني أنبأ عبد الله بن محمد بن عبد العزيز البغوي ثنا علي بن الجعد أنبأ بن أبي ذئب عن يزيد بن خصيفة عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة قال وكانوا يقرؤون بالمئين وكانوا يتوكؤن على عصيهم في عهد عثمان بن عفان رضي الله عنه من شده القيام

Sa'eeb bin Yazeed (ra) who said: "In the time of Umar ibn al-Khattab (Allah be pleased with him), they would perform "20 rak'ahs" (Tarawih) in the month of Ramadan. He said (also): And they would recite the Mi'in, and they would lean on their sticks in the time of Uthman ibn Affan (Allah be pleased with him), from the discomfort of standing." [Bayhaqi Sunan al-Kubra Volume 002, Page No. 698-9, Hadith Number 4617]

Imam al-Nawawi said: **'Its Isnad is Sahih'. (بإسناد صحيح)** [Al-Khulasa al-Ahkam, Hadith Number 1961]

Imam Badr ud din Ayni (rah) states:

رواه البيهقي بإسناد صحيح عن السائب بن يزيد الصحابي، قال: كانوا يقومون على عهد عمر ، رضي الله تعالى عنه، بعشرين ركعة، وعلى عهد عثمان وعلي، رضي الله تعالى عنهما، مثله

Translation: Imam al-Bayhaqi has narrated with **"SAHIH CHAIN"** from the companion Sai'b bin Yazid (RA) who said: During the tunure of Umar (RA) people used to stand for 20 Rakahs (of Tarawih), **same was done in the time Uthman (ra) and Ali (ra)** [Umdat ul Qari, Sharh Sahih ul Bukhari, Volume No. 5, Page No. 264, Published by Dar ul Fikr, Beirut, Lebanon]

Al-Mubarakfuri the famous Salafi scholar also declared the Sanad of this hadith as "Sahih" and he cited Imam al-Nawawi (rah)'s authentication [Tuhfa Tul Ahwadhi, Volume No. 3, Page No. 453, Published by Dar ul Fikr, Beirut, Lebanon]

Imam Nimawi al Hanafi (rah) said

رجال هذا الاسناد كلهم ثقات

Translation: All the men in this Isnaad are **"THIQA"** [Athaar al-Sunnan (2/54)]

Proof # 2

و حدثني عن مالك عن يزيد بن رومان أنه قال
كان الناس يقومون في زمان عمر بن الخطاب في رمضان بثلاث وعشرين ركعة

Yahya related to me from Malik that Yazid ibn Ruman said, **"The people used to watch the night in prayer during Ramadan for twenty-three rakahs in the time of Umar ibn al-Khattab."** [Muwatta Imam Malik, Book : As Salah Chapter : Ma Ja-a Fi Qayam e Ramzan Volume : 1 Page : 159 Hadith number : 380]

Note: 3 Rakahs were of Witr

Imam Tirmidhi (rah)'s opinion:

وأَكْثَرُ أَهْلِ العِلم على ما رُوِيَ عن عليٍّ وعُمر وغَيْرِهِمَا مِنْ أَصحابِ النبيِّ عِشْرِينَ رَكْعَةً. وَهُوَ قَوْلُ الثَّوْرِيِّ وابن المُبَارَكِ والشَّافِعِيِّ رحمه الله. وقَالَ الشَّافِعِيُّ: وهَكَذَا أَدْرَكْتُ بِبَلَدِنَا بِمَكَّةَ، يُصَلُّونَ عِشْرِينَ رَكْعَةً

The Majority amongst People of Knowledge, (agree) upon praying 20 Rakahs (of Tarawih) as is narrated from Umar (RA), Ali (RA) and other Sahaba of Prophet (Salallaho alaihi wasalam) Sufyan Thawri (rah), Abdullah Ibn Mubarak (rah) and Imam Shafi'i (rah) said the same, Imam Shafi'i (rah) said that he saw people of Makkah **praying 20 Rakahs (Tarawih)** [Sunnan Jami'i al Tirimdhi, Book of Fasting, Chapter on Qiyaam in Ramadan Volume 3 Page No. 169 Hadith No. 806]

Proof # 3

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ حَسَنٍ ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ ، قَالَ كَانَ أُبَيّ بْنُ كَعْبٍ يُصَلِّي بِالنَّاسِ فِي رَمَضَانَ بِالْمَدِينَةِ عِشْرِينَ رَكْعَةً وَيُوتِرُ بِثَلاَثٍ.

From Abdul Aziz bin Rafi who said: Ubay Ibn Ka'b (Allah be pleased with him) used to lead **people during Ramadan in Madina Munawara for "20 Rakah" (Tarawih)** and 3 Rakah Witr. [Musannaf Ibn Abi Shaybah Volume 005. Page No. 224, Hadith Number 7766]

Proof # 4

أخبرنا أبو الحسن بن الفضل القطان ببغداد أنبأ محمد بن أحمد بن عيسى بن عبدك الرازي ثنا أبو عامر عمرو بن تميم ثنا أحمد بن عبد الله بن يونس ثنا حماد بن شعيب عن عطاء بن السائب عن أبي عبد الرحمن السلمي عن على رضي الله عنه قال دعا القراء في رمضان فأمر منهم رجلا يصلي بالناس عشرين ركعة قال وكان علي رضي الله عنه يوتر بهم وروى ذلك من وجه آخر عن علي

Abdur Rahman Sulami narrates that **Ali (Allah be pleased with him) called the reciters of the Quran in Ramadan and commanded one of them to perform "twenty rakat" (Tarawih)** while Ali (Allah be pleased with him) himself used to lead the witr prayer. [Bayhaqi Sunan al-Kubra Volume 002, Page No. 699, Hadith Number 4620]

Proof # 5

عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَمَعَ النَّاسَ عَلَى أُبَيِّ بْنِ كَعْبٍ فِي قِيَامِ رَمَضَانَ، فَكَانَ يُصَلِّي بِهِمْ عِشْرِينَ رَكْعَةً

Imam Hassan al-Basri (May Allah have mercy upon him) said: Umar Ibnul Khattab (Allah be pleased with him) gathered people behind Ubayy Ibn Kab (Allah be pleased with him) in the Qiyaam of Ramadan and he led them for "20 Rakat" [Siyar al A'lam wa al Nubalah Volume 001, Page No. 400-1, Biography of 'Ubayy Ibn Kab']

Imam al-Nawawi said: **'Its Isnad is Sahih'. (باسناد صحيح)** [Al-Khulasa al-Ahkam, Hadith Number 1961]

Proof # 6

حَدَّثَنَا وَكِيعٌ ، عَنْ حَسَنِ بْنِ صَالِحٍ ، عَنْ عَمْرِو بْنِ قَيْسٍ ، عَنْ أَبِي الْحَسْنَاءِ أَنَّ عَلِيًّا أَمَرَ رَجُلاً يُصَلِّي بِهِمْ فِي رَمَضَانَ عِشْرِينَ رَكْعَةً

Abu al Hasna says that **Ali (Allah be pleased with him) order a person to lead "20 rakat (Tarawih)" during Ramadan.** [Musannaf Ibn Abi Shaybah Volume 005, Page No. 223, Hadith Number 7763]

Proof # 7

حَدَّثَنَا وَكِيعٌ ، عَنْ نَافِعِ بْنِ عُمَرَ ، قَالَ كَانَ ابْنُ أَبِي مُلَيْكَةَ يُصَلِّي بِنَا فِي رَمَضَانَ عِشْرِينَ رَكْعَةً، وَيَقْرَأُ بِحَمْدِ الْمَلاَئِكَةِ فِي رَكْعَةٍ

Narrated by Waki'i from Nafe bin Umar (Allah be pleased with him) who said: Ibn Abi Mulaika (RA) used to lead us in Ramadan for "20 Rakahs". [Musannaf Ibn Abi Shaybah Volume 005, Page No. 223, Hadith Number 7765]

Proofs # 8, 9 & 10 Plus detailed refutation on their misuse of ahadith

عن ابن عباس رضي الله عنه أن النبي صلى الله عليه وسلم كان يصلي في شهر رمضان في غير جماعة عشرين ركعة والوتر

Ibn Abbas (RA) narrated that the **Prophet (Peace Be Upon Him) used to pray "twenty raka'at"** by himself followed by Witr (every night) in the month of Ramadan. [Sunan Al-Baihaqi, Hadith Number 12102]

عن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر

Ibn Abbas (RA) narrated that the Prophet (Peace Be Upon Him) **used to pray "twenty raka'at"** followed by Witr in the month of Ramadan. [Musannaf Ibn Abi Shaibah, Volume 002, Hadith Number 7692]

حديث أنه صلى الله عليه وسلم صلى بالناس عشرين ركعة ليلتين فلما كان في الليلة الثالثة اجتمع الناس فلم يخرج إليهم ثم قال من الغد خشيت أن تفرض عليكم

On the authority of Aisha (R.A)] the Prophet (Peace Be Upon Him) **performed "twenty raka'at on 2 nights with people but he did not come out on the 3rd night and said that I am afraid that it might become obligatory upon you (Sahaba)** [Ibn Hajr, al-Talkhees al-Habeer, Volume 002, Hadith Number 540]

Note: After this hadith Imam Ibn Hajr al Asqalani (rah) said:

متفق على صحته من حديث عائشة دون عدد الركعات

Translation: "All the traditionalists (Muhaddithin) are **unanimous about the soundness of this report** from Ayesha (ra), but **without the number of Rakahs.**

The Ahlul Bidah exclaim with joy saying: Look Imam Ibn Hajr al-Asqalani (rah) accepted the hadith to be Sahih but only without the number of Rakahs, therefore the number of Rakahs in Tarawih are not established.

Answer: First of all this saying of Imam Ibn Hajr (rah) goes against them not us because we have overwhelming other proofs which establish 20 Rakahs however they have only 2 proofs from which they hypocrtically claim that Tarawih consists of 8 Rakahs

Their primary proof is the hadith in Sahih Bukhari which states:

Volume 2, Book 21, Number 248: (Sahih Bukhari - Book of Tahajjud)

Narrated Abu Salma bin 'Abdur Rahman: I asked 'Aisha, "How is the prayer of Allah's Apostle during the month of Ramadan." She said, "Allah's Apostle never exceeded eleven Rakat in Ramadan ***or in other months;*** he used to offer four Rakat-- do not ask me about their beauty and length, then four Rakat, do not ask me about their beauty and length, and then three Rakat." Aisha further said, "I said, 'O Allah's Apostle! Do you sleep before offering the Witr prayer?' He replied, 'O 'Aisha! My eyes sleep but my heart remains awake'!"

Even a layman can see that Aisha (ra) is talking about Tahajjud because she said **"OR IN OTHER MONTHS"**whereas Salaat ut-Tarawih is only the prayer of Ramadan. Although we can go in length about this issue and decisively prove that the above hadith specifically refers to Tahhajud and not Tarawih, but we would like to concentrate on another point. This hadith also comes under the verdict of Imam Ibn Hajr al Asqalani (rah) i.e. "All the traditionalists (Muhaddithin) are **unanimous about the soundness of this report** from Ayesha (ra), but **without the number of Rakahs.**

Let us see the proofs from Sahihayn (i.e. Bukhari and Muslim)

Volume 2, Book 21, Number 261: (Sahih Bukhari)

Narrated 'Aisha: Allah's Apostle used to offer **thirteen Rakat** in the night prayer and on hearing the Adhan for the morning prayer, he used to offer two light Rakat.

This hadith proves Tahajjud to be atleast 10-12 Rakahs (without witr) whereas these people consider 8 Rakahs to be Sunnah of Prophet (Peace be upon him).. This is why Imam Ibn Hajr (rah) has also declared the hadith of 20 Rakahs from Sayyida Aisha as "SAHIH" but without the number of Rakahs.

Volume 2, Book 21, Number 240: (Sahih Bukhari)

Narrated Masruq: I asked Aisha about the night prayer of Allah's Apostle and she said, "**It was seven, nine or eleven Rakat** besides the two Rakat of the Fajr prayer (i.e. Sunna). "

This also proves "IDHTIRAB" in the hadith of Aisha (ra) and Tarawih could never be considered as 8 Rakahs because there is consensus on it being 20.

Book 004, Number 1611: (Sahih Muslim)

It is reported on the authority of 'A'isha that the prayer of Allah's Messenger (may peace be upon him) **in the night consisted of ten rak'ahs**. He observed a Witr and two rak'ahs (of Sunan) of the dawn prayer, and thus the total comes to thirteen rak'ahs.

Book 004, Number 1686: (Sahih Muslim)

Abu Jamra reported: I heard Ibn 'Abbas saying that the Messenger of Allah (may peace be upon him) **observed thirteen rak'ahs at night.**

Book 004, Number 1687: (Sahih Muslim)

Zaid b Khalid al-Juhani said: I would definitely watch at night the prayer observed by the Messenger of Allah (may peace be upon him). He prayed two short rak'ahs, then two long, long, long rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding, then he prayed two rak'ahs which were shorter than the two preceding, **then observed a single one (Witr), making a total of thirteen rak'ahs**

Now coming to the Proofs 8 & 9 which we have shown above i.e. the hadith from Ibn Abbas (ra) establishing 20 Rakahs directly from the Prophet (Peace be upon him), however both the ahadith have a narrator called Abu Shaybah (i.e. grandfather of mighty Muhadith Ibn Abi Shaybah) who has difference of opinion over his reliability, most of the muhaditheen have considered him "WEAK" ... Now these people again jump with joy saying that Abu Shaybah is weak therefore 20 Rakahs is not established from Prophet (Peace be upon him), in reply they show this following hadith

Jabir Bin `Abdillah (ra) reported:"Allah's Messenger (saw) led us (one night) during Ramadhan, **praying Eight Rakaah and Witr.** On the following night, we gathered in the Masjid hoping that he will come out again (to lead the prayer). We stayed there until the morning. Then we entered (to the centre of the Masjid) and said, `O Messenger of Allah" Last night we gathered in the Masjid hoping that you would lead us in prayer.' To which he replied `Indeed I feared that it would become an obligation on you'" [Ibn Khuzaimah (2/138 Hadith #1070), Mu'ajam as-Sagheer (1/190) of Tabaraanee and others]

Now these are the same people who declare every second hadith as Daeef which does not go in conformity to their agendas, now let us see Jirah on narrators of hadith from Jabir (ra)

The Hadith "ONLY" comes through the route of **"Isa Ibn Jariyah"** , Here is what mighty Muhaditheen and masters of Jirah wa Tadil said on this narrator

قال ابن أبـي خيثمة عن ابن معين: ليس بذاك ، لا أعلم أحداً روى عنه غير يعقوب

Yahya Bin Mu'een said: He is **"NOTHING"** and he does not know whether anyone other than Yaqub (Shia) has narrated from him[Tahdhib ut-Tahdhib (4/518)]

In Tahdhib ul Kamaal of Imam al-Mizzi (rah), the declaration of Imam Abu Dawud (rah) is also there who called him Munkar ul Hadith.
وقال أبو عُبيد الآجُري ، عن أبـي داود: منكر الحديث

Translation: Abu Ubaid al-Ajri narrates from Abu Dawud that (Isa bin Jariyah) is **"MUNKAR UL HADITH"** [Tahdhib ul Kamaal, Volume No. 14, Page No. 533]

Imam Nasai'i said in his "DU'AFA WAL MATROOKEEN"

عيسى ابن جارية: يروي عنه يعقوب القُمّي، منكر

Translation: Isa bin Jariyah narrated from Yaqub al-Qummi (shia narrator) and he (Isa ibn Jariyah) is **"MUNKAR"**[Nasai'i in Duafa wal Matrooken (2/215)]

Hence 2 great Imams from Six most authentic books i.e. Imam Abu Dawud (rah) and Imam Nasai'i (rah) declared him "MUNKAR UL HADITH"

Here is what other great scholars said **of** him

قلت: وذكره الساجي، والعقيلي في الضعفاء. وقال ابن عدي: أحاديثه غير محفوظة

Translation: Imam al Saaji (rah) and Imam al-Uqayli (rah) mentioned him in their **"DUAFA (i.e. weak narrators)"**

Imam Ibn Adi (rah) said: His ahadith are **"NOT MAHFOOZ"** [Tahdhib ut Tahdhib (4/518)]

Imam Ibn Hajr al-Asqalani (rah) himself said: فيه لين (i.e. he is Lain i.e. inclined towards weakness) [Taqrib ut Tahdhib (1/768)]

Even highest authorities of Salafis such as Albani, Hussain Saleem Asad have declared the hadith itself as "Daeef"

Hussain Saleem Asad in his Tahqiq to Musnad Abu Ya'la said:

إسناده ضعيف

Translation: It's chain is **"WEAK"** [Musnad Abu Ya'la, with Tahqeeq **of** Hussain Saleem Asad (3/336), Published by Dar ul Ma'moon, Dimishq]

Hence The highest authorities in Jirah wa Tadil like Yahya bin Mu'een (rah) plus Imam Nasa'i and Abu Dawud (rah) declared Isa bin Jariyah as Munkar ul Hadith (Rejected in hadith) let alone Daeef, hence the narration which Salafis show becomes "Mawdo!"

A famous subcontinental Salafi scholar Moulana Abdur Rahman Mubarakpuri (1353 A.H.) has written **that the ahadîth of a narrator who is known as munkarul hadîth, are worthy of being rejected.**(Ibkarul Matn pg.191)

Hence the hadith of Ibn Abbas (ra) and Jabir (ra) are both atleast weak (latter one being forged) so according to Usool of hadith which Imam Abu Dawud clarified the hadith of Ibn Abbas (ra) becomes Maqbool (accepted). Imam Abu Dawud (rah) said after narrating a hadith:

اصحابه به اخذ بما ينظر وسلم عليه الله صلى النبي عن الخبران تنازع اذا

Translation: If there seems to be **"contradiction"** between 2 reports of Prophet (salallaho alaihi wasalam) **then we take the practise which is "CONFIRMED BY SAHABA"** [Sunnan Abu Dawud under Hadith No. 1577]

Hence the hadith of Ibn Abbas (ra) is confirmed as it corresponds to the ahadith from Umar (ra), Ali (ra), Ubay Ibn Ka'b (ra) and many others. The Wahabis have another hadith from Muwatta

Imam Malik which they use to defend their stance, this hadith contradicts overwhelming ahadith regarding Practise of Ubay Ibn Ka'b that he prayed 20 Rakahs.

It is states in Muwatta:

Book 6, Number 6.2.4: **(Muwatta Imam Malik)**

Yahya related to me from Malik from Muhammad ibn Yusuf that as-Sa'ib ibn Yazid said, "Umar ibn al-Khattab ordered Ubayy ibn Kab and Tamim ad-Dari to watch the night in prayer with the people for eleven rakas.The reciterof the Qur'an would recite the Mi'in (a group of medium-sized suras) until we would be leaning on our staffs from having stood so long in prayer. And we would not leave until the approach of dawn."

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This is the second biggest proof which Salafis use. Unfortunately the Salafis can only deceive innocent public who are not well-aware of sciences of Jarh wa Tadil, Asma Wa Rijaal etc... but the Ahlus Sunnah will teach Salafis some good lessons in these fields.

In Muwatta this is the Isnaad

الخطاب بن عمر أمر قال أنه يزيد بن السائب عن يوسف بن محمد

Note at: "Muhammad bin Yusuf An Saib Ibn Yazid"

In Musannaf Abdur Razzaq the same hadith is present with same chain but it states:

ركعة وعشرين إحدى على الداري تميم وعلى كعب بن أبي على رمضان في الناس جمع عمر أن يزيد بن السائب عن يوسف بن محمد

Translation: Narrated by Muhammad bin Yusuf from Saib bin Yazid that Umar (RA) gathered people in Ramadan***behind Ubay Ibn Kaab (ra) and Tamim Dari (ra) and he made them lead people in "TWENTY-ONE" Rakahs***[Musannaf Abdur Razzaq, Volume No. 4, Page No. 260, Hadith No. 7730]

Hence even the Hadith in Muwatta does not prove 8, rather 20 is decisively proven as proven from above hadith, now the Salafis have no hadith from Khulafa ar Rashideen in regards to 8 Rakah Tarawih, therefore the hadith in Muwatta is proven to be "MUDHTARIB" and cannot be used as proof. Please see the overwhelming proofs above, you will find many ahadith which prove that Ubai Ibn Ka'b prayed 20 Rakahs, even Ibn Taymiyyah al-Mujasmi the sheikh ul Islam of Salafis said:

ثبت أن أبي بن كعب كان يقوم بالناس عشرين ركعة في قيام رمضان، ويوتر بثلاث. فرأي كثير من العلماء أن ذلك هو السنة؛ لأنه أقامه بين المهاجرين والأنصار، ولم ينكره منكر

Translation: "It has been proven that ***Ubayy ibn Ka'b (Allah be pleased with him) used to lead the Companions, during Ramadan,*** **for 20 rak'ahs and 3 rak'ahs of witr. Hence it is the principle (maslak) of most of the Ulama that this is the Sunnah,** because Ubayy ibn Ka'b led 20 rak'ahs of prayer in the presence of the Muhajirin (the emigrants) and the Ansars (the helpers) **and not a single Companion repudiated it!"** [Ibn Taymiyyah: Majmua al Fatawa (1/191)]

Proof # 11

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ حَجَّاج ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْحَارِثِ أَنَّهُ كَانَ يَؤُمُّ النَّاسَ فِي رَمَضَانَ بِاللَّيْلِ بِعِشْرِينَ رَكْعَةً وَيُوتِرُ بِثَلاَثٍ وَيَقْنُتُ قَبْلَ الرُّكُوعِ

Al-Harith narrates that he used to offer "20 rakats" (tarawih) in Ramadan and also used to lead 3 witr and used to offer Qunut before Ruku. [Musannaf Ibn Abi Shaybah Volume 005, Page No. 224, Hadith Number 7767]

Proof # 12 and also definition of Tarawih itself:

حَدَّثَنَا غُنْدَرٌ ، عَنْ شُعْبَةَ ، عَنْ خَلَفٍ ، عَنْ رَبِيعٍ وَأَثْنَى عَلَيْهِ خَيْرًا ، عَنْ أَبِي الْبَخْتَرِيِّ أَنَّهُ كَانَ يُصَلِّي خَمْسَ تَرْوِيحَاتٍ فِي رَمَضَانَ وَيُوتِرُ بِثَلاَثٍ

It is narrated from Hadrat Abi al-Bakhtari (ra) that he used to lead people in "5 Tarvihaat" (i.e 20 Rakat Tarawih) in Ramadan and with 3 (rakah) witr. [Musannaf Ibn Abi Shaybah Volume 005, Page No. 224, Hadith Number 7768]

Note: The Prayer of Tarawih consists of 4 Tarvihs (resting period after every 4 rakahs) and 5 Tarvihaat which makes it 5*4=20

Proof # 13

حَدَّثَنَا ابْنُ نُمَيْر ، عَنْ عَبْدِ الْمَلِكِ ، عَنْ عَطَاءٍ ، قَالَ أَدْرَكْت النَّاسَ وَهُمْ يُصَلُّونَ ثَلاَثًا وَعِشْرِينَ رَكْعَةً بِالْوِتْرِ

Ata Ibn Abi Rubah (RA) said: **I have always seen people performing "Twenty Three Rakats"** including witr. [Musannaf Ibn Abi Shaybah Volume 005, Page No. 224, Hadith Number 7770]

Proof # 14

حَدَّثَنَا وَكِيعٌ ، عَنْ سُفْيَانَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَبْدِ اللهِ بْنِ قَيْس ، عَنْ شُتَيْرِ بْنِ شَكَلٍ أَنَّهُ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوِتْرَ

It is proved from Shaytar Ibn Shakl that he used to lead **"20 rakaat" Tarawih in Ramadan** and also in witr. [Musannaf Ibn Abi Shaybah Volume 005, Page No. 222, Hadith Number 7762]

Proof # 15

الفضل بن دكين عن سعيد بن عبيد ان علي بن ربيعة كان يصلي بهم في رمضان خمس ترويحات ويوتر ثلاث.

Sa'eed bin Ubaid narrates that Ali bin Rabiyah (RA) used to lead them in 5 Tarwihat (i.e 20 rakat tarawih) and 3 witr..[Musannaf Ibn Abi Shaybah Volume 005, Page No. 224, Hadith Number 7772]

Proof # 16

Ibn Quduma (rah) while proving "Ijma" on 20 Rakah Tarawih, writes:

وَالْمُخْتَارُ عِنْدَ أَبِي عَبْدِ اللَّهِ ، رَحِمَهُ اللَّهُ ، فِيهَا عِشْرُونَ رَكْعَةً . وَبِهَذَا قَالَ الثَّوْرِيُّ ، وَأَبُو حَنِيفَةَ ، وَالشَّافِعِيُّ . وَقَالَ مَالِكٌ : سِتَّةٌ وَثَلَاثُونَ . وَزَعَمَ أَنَّهُ الْأَمْرُ الْقَدِيمُ ، وَتَعَلَّقَ بِفِعْلِ أَهْلِ الْمَدِينَةِ ، فَإِنَّ صَالِحًا مَوْلَى التَّوْأَمَةِ قَالَ : أَدْرَكْتُ النَّاسَ يَقُومُونَ بِإِحْدَى وَأَرْبَعِينَ رَكْعَةً ، يُوتِرُونَ مِنْهَا بِخَمْسٍ . وَلَنَا ، أَنَّ عُمَرَ ،رَضِيَ اللَّهُ عَنْهُ لَمَّا جَمَعَ النَّاسَ عَلَى أُبَيِّ بْنِ كَعْبٍ ، وَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ رَكْعَةً ، وَقَدْ رَوَى الْحَسَنُ أَنَّ عُمَرَ جَمَعَ النَّاسَ عَلَى أُبَيِّ بْنِ كَعْبٍ ، فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً ، وَلَا يَقْنُتُ بِهِمْ إلَّا فِي النِّصْفِ الثَّانِي فَإِذَا كَانَتْ الْعَشْرُ الْأَوَاخِرُ تَخَلَّفَ أُبَيٌّ ، فَصَلَّى فِي بَيْتِهِ ، فَكَانُوا يَقُولُونَ : أَبَقَ أُبَيٌّ رَوَاهُ أَبُو دَاوُد ، وَرَوَاهُ السَّائِبُ بْنُ يَزِيدَ ، وَرُوِيَ عَنْهُ مِنْ طُرُقٍ . وَرَوَى مَالِكٌ ، عَنْ يَزِيدَ بْنِ رُومَانَ ، قَالَ : كَانَ النَّاسُ يَقُومُونَ فِي زَمَنِ عُمَرَ فِي رَمَضَانَ بِثَلَاثٍ وَعِشْرِينَ رَكْعَةً . وَعَنْ عَلِيٍّ ، أَنَّهُ أَمَرَ رَجُلًا يُصَلِّي بِهِمْ فِي رَمَضَانَ عِشْرِينَ رَكْعَةً . وَهَذَا كَالْإِجْمَاعِ.

فاما ما رواه صالح ، فان صالحا ضعيف ، ثم لا ندرى من الناس الزين أخبر عنهم ؟ فلعله قد أدرك جماعة من الناس يفعلون زلك ، وليس زلك بحجة ، ثم لو ثبت أن أهل المدينة كلهم فعلوه لكان ما فعله عمر ، وأجمع عليه الصحابة فى عصره ، أولى بالاتباع ، قال بعض أهل العلم : إنما فعل هزا أهل المدينة لانهم أرادوا مساواة أهل مكة ، فان أهل مكة يطوفون سبعا بين كل ترويحتين ، فجعل أهل المدينة مكان كل سبع أربع ركعات ، وما كان عليه أصحاب رسول الله صلى الله عليه وسلم أولى واحق أن يتبع .

Translation: **The established proof in sight of Abi Abullah (i.e. Imam Ahmed) is "20 RAKAHS" and same is the saying of "Thawri, Abu Hanifa and Shafi'I"** In sight of Imam Malik it consists of 36 Rakahs and Malik has followed the people of Madina because Salah said that he saw people doing Qiyaam of 41 Rakahs out of which 5 were witr.**"OUR PROOF IS THAT UMAR (RA) GATHERED PEOPLE BEHIND IBN KA'B AND MADE HIM LEAD 20 RAKAHS OF TARAWIH.** It is also narrated via route of Hassan that Umar (ra) gathered people behind Ubayy ibn Ka'b for 20 nights. and he used to offer Qunnot in the nisf of Ramadan and used to offer tarawih in his home in the last 10 days, this has been narrated by Abu Dawud and Saib bin Yazid. **Imam Malik has also narrated from Yazid bin Rumaan that during the tenure of Umar (ra) people used to offer 23 rakahs including witr.** (Ibn Qudama continues): It is also narrated from Ali (ra) that he ordered **"ONE PERSON TO LEAD OTHERS IN 20 RAKAHS, ****THEREFORE THERE IS IJMA ON 20 RAKAH TARAWIH****** That which saleh has said that (i.e. 41 rakahs) then the answer to this is that **"SALEH IS WEAK AND WE DO NOT KNOW WHO HAS GIVEN THE REPORT OF 41 RAKAHS"** It might be possible that Saleh saw some people praying 41 rakahs **"BUT THIS IS NOT HUJJAT"** even if we assume that people of Madina prayed 41 rakahs still the order of Umar (ra) which was followed by all Sahaba during his time is "MORE WORTHY OF FOLLOWING" Some scholars have said that people of Madina prayed 36 rakahs so that they can correspond to the people of Makkah because people of Makkha used to do 7 tawaaf after every 4 rakahs therefore the people of madina in that time started prayed 4 rakaat (i.e. nawafil). Now when we know that Sahaba of Prophet prayed 20 rakahs then "WE SHOULD FOLLOW IT" [Ibn Qudamah al-Mughni Volume 002, Page No. 604]

Proof # 17

Al-Ghuniya tut Talibeen states: (Tarawih consists) of 20 Rakahs, in every second Rakah one should sit and say the Salaam, thus they become 5 Tarwihaat out of which every 4 are called Tarvih (i.e. 5 times 4 = 20) [Al Ghuniya Tut Talibeen Volume 2, Page No. 25]

Proof # 18

Imam Bukhari reported in his book al-Kuna:

عن ابي الخصيب قال كان سويد بن غفلة يؤمنا في رمضان عشرين ركعة

Abu al-Khusaib (ra) narrated that Suwaid bin Ghafalah (ra) always led us in offering **"twenty raka'at Salat (al-Taraweeh)" in the month of Ramadan.** [al-Kuna Volume 002, Hadith Number 234]

The Consensus of all 4 schools

1. Hanafi Madhab

Imam Badr ud din Ayni (rah) said:

رواه البيهقي بإسناد صحيح عن السائب بن يزيد الصحابي قال كانوا يقومون على عهد عمر رضي الله تعالى عنه بعشرين ركعة وعلى عهد عثمان وعلي رضي الله تعالى عنهما مثله وفي المغني عن علي أنه أمر رجلا أن يصلي بهم في رمضان بعشرين ركعة قال وهذا كالإجماع

Translation: Imam Baihaqi (Rahimuhullah) narrated with **"SAHIH"** isnaad from Saib Ibn Yazid the Sahabi who said: I saw (people) ***standing for 20 Rakahs in the era of Umar (RA), also in Era of Uthman (RA) and Ali (RA)***, In Al-Mughni (the leading Hanbli manual of fiqh) It is narrated from Ali (RA) that he ordered one man to lead people in Ramadan for 20 Rakahs, **"ON THIS IS TOTAL IJMA (وهذا كالإجماع)"** [Umdat ul Qari Volume No.7, Page No. 177]

Imam Ibn Hammam (rah) said: It has been established with genuine proof that Sahaba and Tabiyeen used to pray 20 Rakahs of Tarawih during the era of Umar (ra), this authentic report is narrated from Yazid ibn Ruman that during the time of Umar (ra) they used to pray 20 Rakahs, Imam Nawawi has "AUTHENTED" this report too [Al-Fath al Qadeer, Volume No.1, Page No. 470]

Allama Mullah Ali Qari (rah) said:

أجمع الصحابة على أن التراويح عشرون ركعة

Translation: **There is Consensus/Ijma of Sahaba that Tarawih consists of 20 Rakahs** [Mirqaat Sharah al Mishqaat, Volume No.2, Page No. 202, Published by Maktaba al Mishkaat]

2. Hanbali Madhab

Imam Ibn Qudama writes:

كان الناس يقومون في زمن عمر في رمضان بثلاث وعشرين ركعة وعن علي, أنه أمر رجلا يصلي بهم في رمضان عشرين ركعة وهذا كالإجماع

Translation: The People stood for 23 Rakahs in Ramadan during the era of Umar (RA) , and **It is narrated from Ali (ra) that he made a person to lead 20 Rakahs and on this"CONSENSUS/IJMA" (وهذا كالإجماع)**[Ibn Quduma al Hanbli in Al-Mughni, Volume No.1, Page No. 802, Under the chapter of Rakaat in Tarawih]

Sheikh Abdul Qadir al Jilani al-Hanbli (rah) writes:

(Tarawih consists of) 20 Rakahs, in every second Rakah one should sit and say the Salaam, thus they become 5 Tarwihaat out of **which every 4 are called Tarvih (i.e. 5 times 4 = 20)** [Al Ghuniya Tut Talibeen Volume 2, Page No. 25]

3. The Shafi'i Madhab

Imam Tirimdhi (rah) said:

و قال الشافعي وهكذا أدركت ببلدنا بمكة يصلون عشرين ركعة

Translation: Imam ash-Shaf'I (Rahimuhullah) said: I found the people of Makkah praying twenty rak'at." [Sunnan Tirimdhi]

Imam Ghazzali (Rahimuhullah) said:

التراويح وهي عشرون ركعةوكيفيتها مشهورة وهي سنة مؤكدة

Translation: Tarawih consists of **"Twenty"Rakahs**, Its method is well known and it is Sunnat al Muakdah. (Al-Ghazzali in Ihya Uloom ud din, Volume No.1, Page No. 139)

4. Maliki Madhab

Imam Ibn Rushd al Qurtubi (rah) said: One Qawl of Imam Malik (rah), plus saying of Abu Hanifa, Imam Shafi, Imam Ahmed and Dawud al Dhahiri prove 20 Rakahs of Tarawih **, Imam Malik has also narrated from Yazid bin Ruman (ra) that during the Era of Umar (ra) people used to do Qiyaam of 20 Rakahs (Tarawih)** [Ibn Rushd in Al-Bidayatul Mujtahid, Volume No. 1, Page No. 152]

The Qawl of 36 Rakahs which some people misuse also proves 20 Rakah Tarawih because Imam Malik used to prescribe people to pray "EXTRA 4 RAKAHS" between every Tarvih (i.e. Resting period after every 4 rakahs), so It is not part of Tarawih, hence there is is absolute Ijma on Tarawih being 20, secondly 36 Rakahs is not proven from any of the Khulafa and above all 2 ahadith from Muwatta Imam Malik prove 20.